/241 cont./

152 828 754 777 Jealousy. To speak of jealousy as a negative magic force is not to be false to the thought of the Refugee Blacks. They regard it as an attenuated force of wisi, capable of bringing misfortunes even if no sorcery has been formulated. Jealousy is very marked in their character, associated with an individualism verging on asocial tendencies. When somebody is accused of wisi, jealousy is the commonest explanation of the crimes attributed to him; it is thought for example that a man can be jealous of his brother's growing rich to the point of making him die; that a woman may be jealous of the beauty or health of her sister's children. Not laying themselves open to jealousy is the constant preoccupation of the Refugee Blacks; one observes it in daily behavior, for example in the greetings which they exchange on the river. They never say, "I am well," but: "I feel only fair." If they come back from hunting they say, "I found a little."

152 156 828 [182] [463] Examples are not lacking of people who avoid building a fine house or buying an outboard motor in order not to give cause for jealousy. This preoccupation has profound repercussions on the material life and the economy of the Refugee Blacks; it explains in particular the absence of specialized professions and trade among them.

[183] [571] Many aspects of the customary law of the Refugee Blacks have no other function than to exorcise, if one may say so, tendencies toward jealousy and selfishness which, if they were given free rein, would poison the life of the collectivity.

76 181 725 828 The rites of death and mourning, which we have shown to constitute the pivot of the social life of the Refugee Blacks, are entirely based on the idea of preserving the surviving spouse from the effect of the jealousy of the deceased.

/253 cont./

751 Tyifunga (1). This is the name of the magic enclosures made
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[824]

1. They also use the word azãg, borrowed from the Fon of Dahomey.

of shoots /"tongues"/ of pinot palm, pina tãngo, attached to a string, with which on certain occasions a village is completely surrounded. These enclosures are thought to bar the passage of the evil spirits of the bush (taku sani); they are put up especially in the case of an epidemic, as well as before the great festivals which attract a crowd of persons among whom wisimã can slip
789 in. After putting the enclosure in place, people arrange themselves in a line at one end of the village and move along slowly so as to sweep its whole surface, firing guns, making all the noise possible by striking metallic objects and striking the ground with reeds to expel the evil spirits. This is what is called naki tyifunga. The elders repeat the formula: "U naki tyifunga fu ɔgi na: mu ku a so (We strike tyifunga so that the evil (spirits) may not be able to come to earth)."

751 The magic fence is then left in place until it is rotten.
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753 Beliefs about leprosy. Lepers are buried at the limits of the
•76 cemetery, but they are not considered cursed, and mourning for them is carried out normally.

753 /254/ They take for granted that if someone is attacked by
784 leprosy, it is because he has "broken" his bwasi kina. They think that an enemy can, because of ill will, hide a bit of the forbidden fare in the food. This is why the Boni do not willingly tell one another their interdictions.